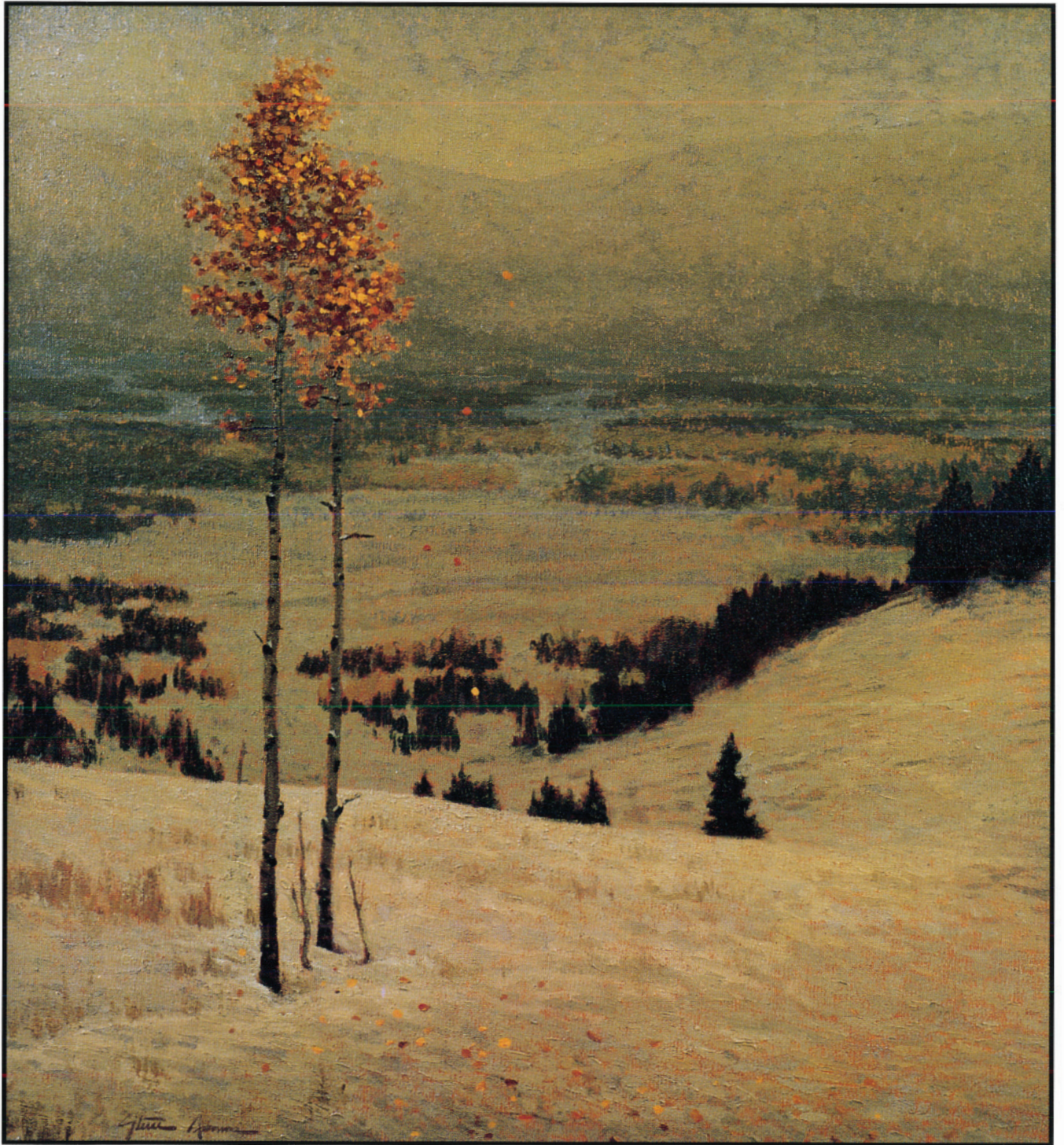


PIONEER



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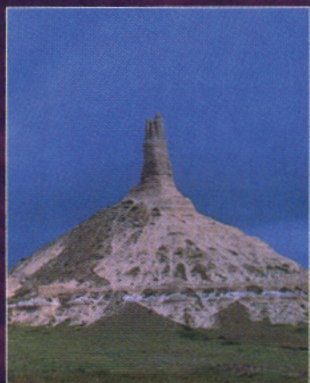
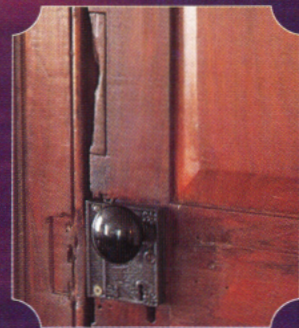
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A Publication of the
National Society
of the Sons of Utah Pioneers

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Autumn 1996

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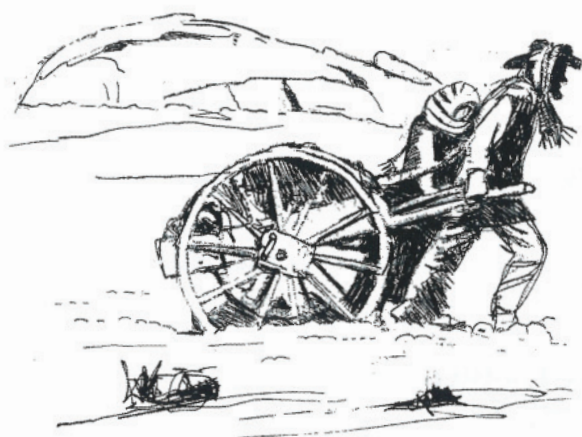
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Emigrating Journals of the Willie and Martin Handcart Companies and The Hunt and Hodgett Wagon Trains

by Lynne Slater Turner



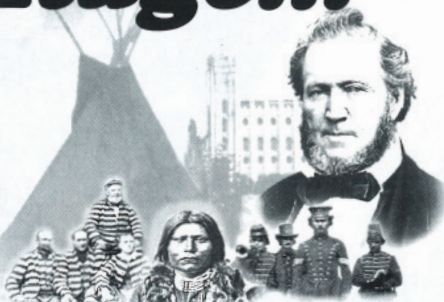
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PIONEER

A Publication of the
National Society of the Sons of Utah Pioneers

Mission Statement

The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination. Pioneer magazine supports the mission of the Society.

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The Western Standard Company
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Salt Lake City, UT 84116
Tel: (801) 328-8200 Fax: (801) 328-8249

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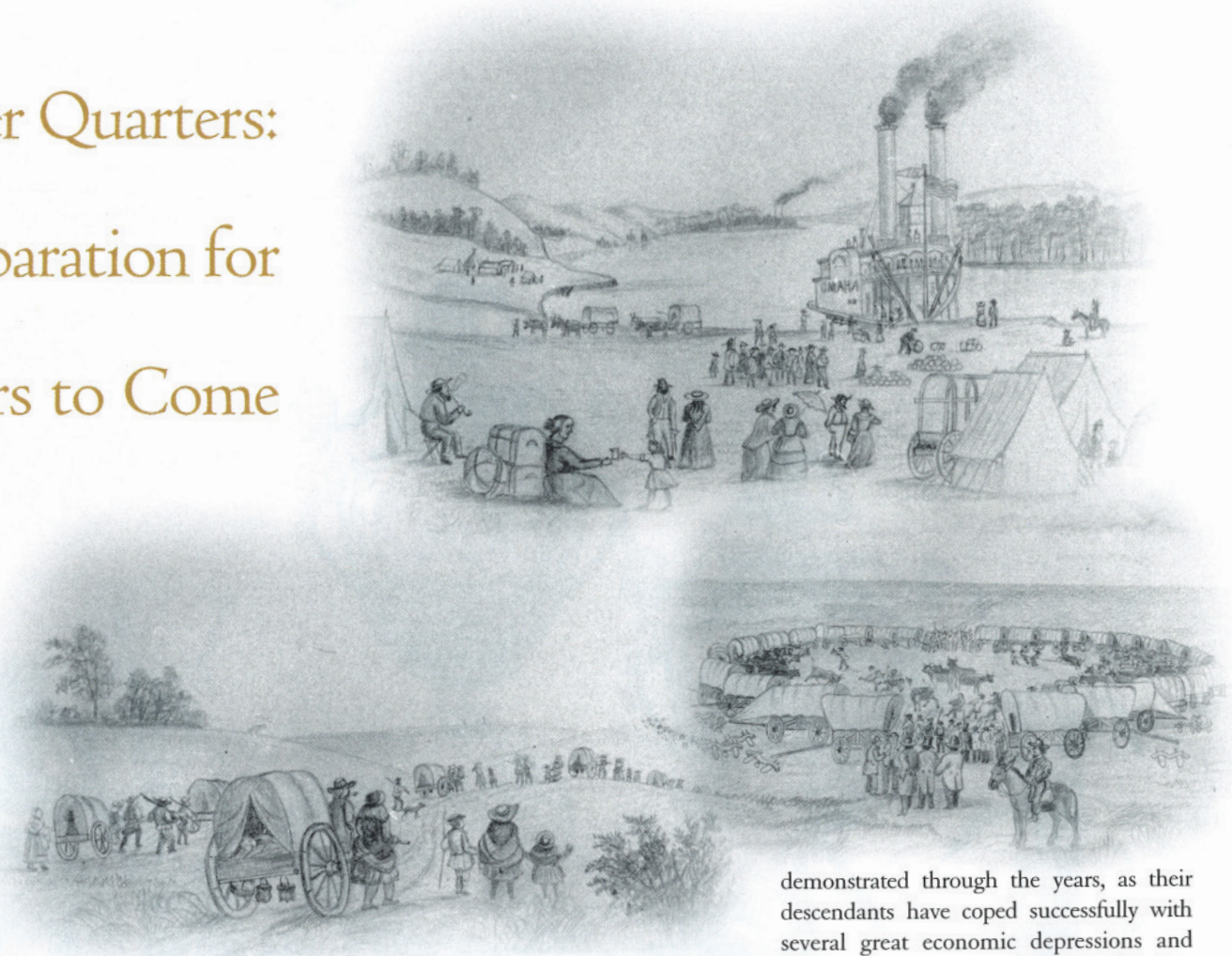
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While the Utah Pioneers were in Winter Quarters in 1846 preparing for the trek the following spring, three other groups were already on the move. The Mormon Battalion had started south in July; some LDS Church members from the East had sailed for San Francisco on the ship Brooklyn; and a small group known as "the Mississippi Saints" were on the road. Each group encountered stressful pioneering experiences. Their stories touch the very soul of their families and of students of history who reflect upon their efforts.

disease and injury. Communications were slow and unreliable. On the other hand, families were mostly stable, loving, caring and unselfish. They shared such simple things as grains, flour, clothing, herbs for healing, caring for each other's children, repairing wagons and tending livestock, all of which provided opportunities for cooperative effort. These experiences provided training for the days and months ahead.

The heritage of cooperatively finding solutions to vexing problems was a gift to us from those inspiring pioneers. This has been

Winter Quarters: Preparation for Years to Come



by

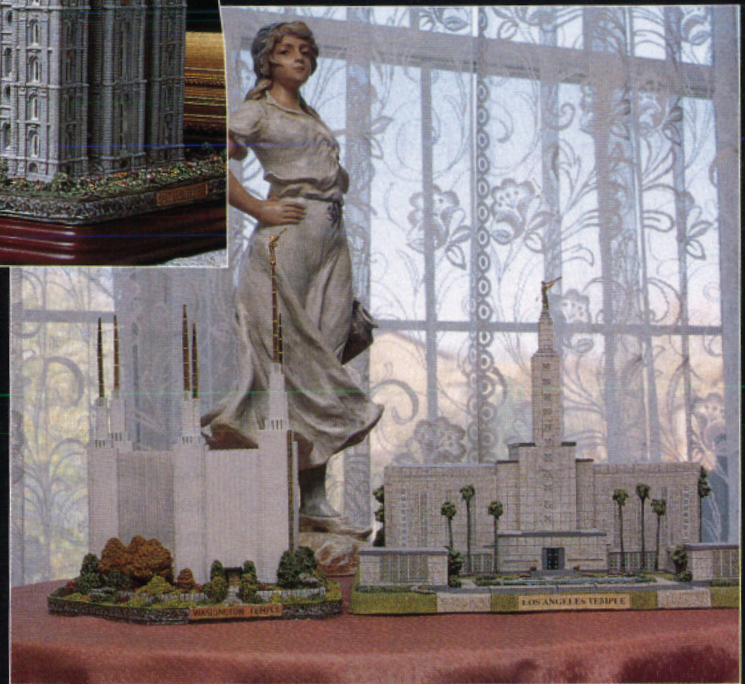
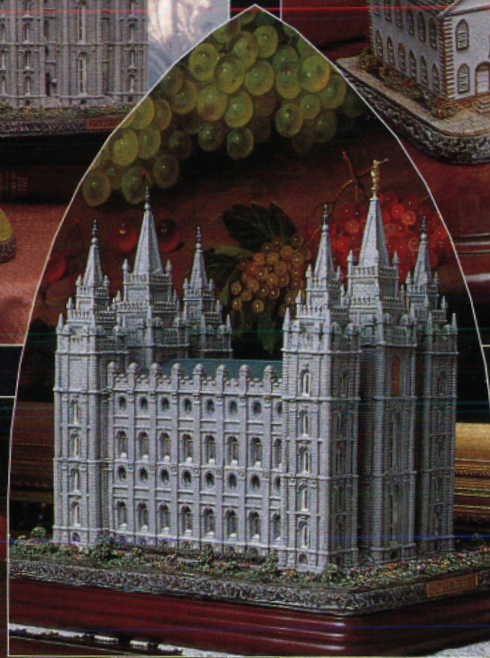
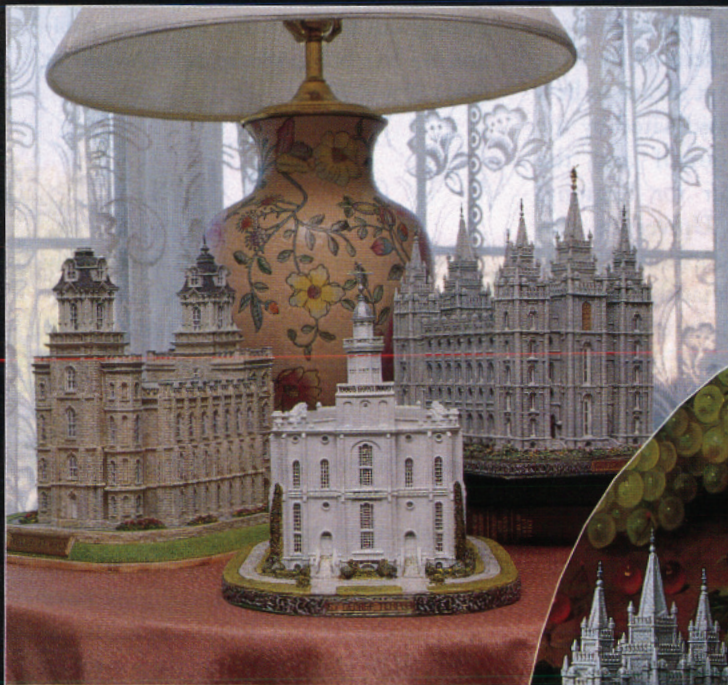
President J. Elliot Cameron

The camps along the Missouri River were set up as Winter Quarters communities because the season was late and many able-bodied men had been recruited to the Mormon Battalion. This provided an opportunity to make preparations to begin the trek the following spring. In their meager surroundings, the pioneers barely existed. Some 2,000 died during the next 16 months. Those who did survive had little to eat. Protection against hostile natives and the elements was provided only with the help of the community, and there were few medicines to combat

demonstrated through the years, as their descendants have coped successfully with several great economic depressions and world wars, and have adjusted to developments in transportation, communications, social programs, scientific discoveries and other significant changes.

We must act responsibly to assure that our children and families uphold high standards and teachings. We must not cause others to lose the blessings bestowed upon us as a result of the sacrifices of those noble pioneers. We see deterioration all around us. Let us be diligent in preserving and perpetuating the values that brought the pioneers to Utah. ▼

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What's it like to be a Utahn?

During the past year, more than 500,000 Utahns seized an opportunity to celebrate the state's Centennial by writing an essay about what it means to be a Utahn. The project, coordinated by the Utah Humanities Council and the Mountain West Center for Regional Studies at Utah State University, produced the nation's most extensive social history document. So that the public is able to experience this historical treasure, a book showcasing some of the submitted essays is being released.

The book—*Faces of Utah: A Portrait*—offers readers a collection of writing and thoughts from people of all races, ages, religions and locales. For the most part, these people have just one thing in common: they live in Utah. Together, the stories create a unique portrait of Utah, a place defined by the strength and individuality of its people.

"The book is a record of impressions and memories of modern-day Utah residents," says Delmont Oswald, Utah Humanities Council executive director and co-director of the "Faces of Utah" project. "The essays voice our hopes for the future, the variety in our lives, our many activities, the changes we have seen and face, our problems, complaints and joys. The essays are about individual lives and individual opinions."

Among the essays are thoughts and expressions from Gov. Michael O. Leavitt, Clark Young (the eldest surviving great-grandson of Brigham Young) and an 18-month-old child whose mother sent in her scribbles. Janie Buchanan Van Komen of Davis County wrote: "More than 22 of my ancestors crossed the plains, settled farms and communities, built homes and businesses, raised families and helped domesticate this great state. This gives me a sense of identity, a sense of unity, a sense of belonging, a sense of home. I also feel a great sense of responsibility to carry on their heritage of work ethics, moral values and devotion to God. I know the stories. I have heard from my youth of the sacrifices and hardships, the triumphs and tragedies that created this place as home for me and all others who have chosen to live here."

Faces of Utah: A Portrait is published

by Gibbs Smith Publishing of Layton, Utah. It retails for \$8.95 at bookstores throughout the state. For more information on the book, please call Oswald at (801) 359-9670.

"Fishers of Men"

is the Biblical theme that is beautifully portrayed in the latest pure silver medallion to be struck by the Ogden SUP Chapter as part of its "Life of Christ" series.

The fourth of a series of 12 medallions, "Fishers of Men" shows Jesus on the Sea of Galilee, beckoning to two of his fisherman-apostles to "follow me." According to Eric Vaughan of the Ogden Chapter, "the medallions have been produced and designed exclusively for SUP members and their friends by professionals with more than 40 years of experience."

The complete set of 12 medals is available for \$180, while individual medallions cost \$15 for silver medallions and \$17 for gold-plated medallions. For more information, please contact the Ogden Chapter at 4147 Monroe Blvd., Ogden, Utah 84403. The telephone number is (801) 393-0706.

Speaking of Medallions,

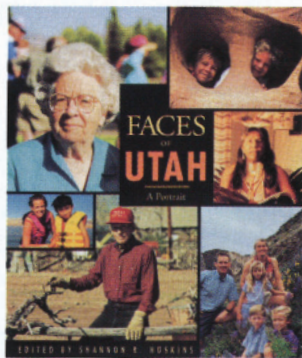
the national SUP office still has copies of the limited edition silver medallion commemorating the sesquicentennial of "The Nauvoo Exodus." Minted with a beautiful pure silver finish, the coin is part of the SUP's ongoing series of historical medallions honoring key events in LDS pioneer history. Cost of "The Nauvoo Exodus" coin is \$18 each.

Other medallions currently available through the National SUP Office feature "Joseph Smith at the Hill Cumorah," "The Salt Lake Temple Centennial" and "The Martyrdom of Joseph Smith." Cost of the medallions, some of which are available in both silver and gold-plating, ranges from \$18 to \$25. For more information, please contact SUP headquarters at 3301 E. 2920 South, Salt Lake City, Utah 84109, or call (801) 484-4441.

New Book

Reveals

'Faces of Utah'



**"It wouldn't
be bad to walk 1,300 miles**

if one had a feather bed to sleep on at night," wrote handcart pioneer Ann Rowley. "But no matter how I folded it, it was too bulky... When it came to choosing between Zion and a feather bed, well, it was a little too late to turn my back on Zion."

That's just one of the fascinating insights on Utah's pioneers that can be found in *The Gathering: Mormon Pioneers on the Trail to Zion*, a new Deseret Book publication by the husband-and-wife creative team of Maurine Jensen Proctor and Scot Facer Proctor. The Proctors have brought to life the story of the gathering, the pioneer trek to Zion, in intimate detail. They have followed parts of the trail in every season and plowed through hundreds of pioneer journals to capture with words and photographs the essence of the Utah pioneer experience.

Told in anecdote and journal entry

complemented by superb photography, *The Gathering* follows the journey of the pioneers out of England, from Nauvoo, across muddy Iowa to Winter Quarters, and then along the wilderness trail to Zion. The reader is taken to the unmarked graves of those who sacrificed everything for their faith, to the rescue site of the Willie and Martin handcart companies, to the cholera-laden ships that sailed from Liverpool bearing hopeful emigrants (for a few samples of the interesting stories told in this book, please see "Deseret Views" on page 34).

"There is no story of sacrifice and faith quite like it," say the authors. "We in Utah think we know the story, but we don't know it until we look more closely at what it meant to the people who experienced it."

The handsome, coffee table-sized volume is available at all Deseret Book outlets, with a retail price of \$49.95. For more information, please call (801) 578-3267. ▼

Calendar of Events

January

"The End of the Pioneer Era" exhibit, Golden Spike National Historic Site, Promontory, Utah

January 20-24

Utah Genealogical Society
Sesquicentennial Institute, Best
Western Salt Lake Plaza

February 1-10

"Trail of Dreams,"
a musical production, Utah Valley
State College, Orem

February 2

LDS Church Educational
System satellite broadcast based on
pioneer theme

March 28

Pioneer Quilt Makers Exhibit,
Wheeler Historic Farm



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First

Main

Second

Main

City Of Refuge Winter Quarters

By Karen Boren

There was no mercy extended to the mob-battered Mormons following the June 1844 murder of Joseph and Hyrum Smith at Carthage Jail.

While Brigham Young first thought his people would be allowed to stay in Nauvoo until the following spring, by January of 1846 he learned otherwise. In his *History of Illinois*, Gov. Thomas Ford told how he spread rumors that the federal government would try to prevent the Mormons from heading west.

"But with a view to hasten their removal, they were made to believe that the President would order the regular army to Nauvoo as soon as the navigation opened in the spring," Gov. Ford wrote. "This had its intended effect; the Twelve, with about two thousand of their followers, immediately crossed the Mississippi before the breaking up of the ice."

On Feb. 4, 1846, the wagons of Charles Shumway were ferried across the Mississippi to be the first to break the trail west. Brigham Young and most of his fellow apostles crossed on Feb. 15. The Mormon Moses had begun the exodus of the latter-day Camp of Israel.

And if the Mormon pioneers were the Camp of Israel, Winter Quarters was their City of Refuge, a safe haven where they could escape retribution and mobbing while preparing for their anticipated journey across the plains to their mountain home in the valleys of the Rockies. Whereas Moses had established the tradition of six cities of refuge where the ancient Israelites could claim sanctuary, Brigham Young established a cluster of settlements in hopes that his pioneering followers would be ready for the rigors of the trek west.

Knowing that no governmental hand would be extended to help the Saints, Brigham Young planned well for the latter-day exodus of the Camp of Israel. While on the plains of Iowa he wrote: "I propose that we proceed to the purchase (of lands) on Grand River, Iowa, and fence in a field of two miles square, build about 20 log cabins, plow some land and put in spring crops and thus spend our time until the weather settles; select men and families to take care of our improvements and the rest proceed westward... Then those who follow can tarry on Grand River or go on to the Missouri bottoms and other places where there will be plenty of feed for their cattle, and tarry through the winter..."



Legal permission was secured from the Pottawattomie Indians to make winter encampment on their lands on the banks of the Missouri River. Legal documents were signed by Oh-be-te-ke-shick, Joseph La Trombois, Wash-e-ash-kak, Mack-e-etow-shuck and Indian Subagent R.B. Mitchell.²

In *The Gathering of Zion*, Wallace Stegner reports that following the exodus of the pioneers from Nauvoo, "...about 3,500 were in Winter Quarters and possibly twice that many more were scattered from Garden Grove to the east bank of the Missouri. (Superintendent Thomas H. Harvey of the Indian Bureau estimated 10,000 Mormons on both sides of the river in December, 1846)."³

True to the type of the Cities of Refuge of Moses, there were a number of different locations where the Saints wintered. The main body of pioneers was in Winter Quarters (now Florence, Neb.), with the rest scattered in Cutler's Park, Kanessville (later called Council Bluffs), Ponca ("Running Water," where eventual apostate Bishop George Miller led a group), Garden Grove, Mt. Pisgah and Council Point.⁴

Brigham placed Winter Quarters three miles east of Cutler's Park on the west bank of the Missouri River. A city and stockade were laid out and 13 wards organized (which, in true Latter-day Saint fashion, soon had to be divided into 22 wards). The high council was both the ecclesiastical and municipal government.

Hosea Stout wrote his impressions of seeing Winter Quarters for the first time: "The city, for so it was laid out, was situated on a level flat on the second bluff from the river, and about 50 or 60 feet above the water and was quite narrow at the North End of the city...the city is one mile from South to North & bounded at each end by two brooks of good running water. The North brook is calculated to have a mill built on it with some 20 feet or more fall... This was a most beautiful and

delightful situation for a city & I was pleased with this, my first view of it."⁵

And what a sorry place Winter Quarters became for the disheartened and downtrodden Saints. There was a lack of proper food along the marshy waters, and disease decimated the run-down pioneers. In true gallows humor, the Saints dubbed the Missouri Bottoms "Misery Bottoms." While there was enough salted meat for all, the lack of fresh vegetables proved true the LDS Word of Wisdom tenet to eat meat sparingly. Diseases of malnutrition raged throughout the settlements. George Q. Cannon described the ailment: "The want of vegetables, and the poor diet to which they were confined, had the effect to produce scurvy, or 'blackleg,' as it was called there. The limbs would swell, become black and the flesh be very sore. There was much suffering and many deaths from this disease."⁶

Horace K. Whitney described scurvy as starting with dark streaks at the end of the fingers and toes. This increased and spread until the extremities were nearly black and the sufferer endured such agony "that death would be welcomed as a relief from their suffering. It was caused by want of vegetable food and living so long on salt meat without it."⁷

Whitney's 18-year-old wife, Helen, not only lost a baby girl shortly after birth, but contracted scurvy and suffered for three weeks. Poulitices of potato peelings were applied to reduce inflammation but had to be changed almost as soon as they were applied. Finally, Helen records: "...with a feeling of desperation I arose and, taking my wraps and everything with it, threw it with such force that it went into the fireplace on the opposite side of the room, saying, 'There you can stay, for I will never do another thing for it!' To my great surprise, I had no occasion to, as from that moment I felt no more of it."⁸



*"Our house was
near to the burying
ground, and I can
recall the small,
mournful trains
that so often
passed our door."*

Christmas At Winter Quarters

There were no boughs of holly or gaily trimmed trees on December 25, 1846, in the cabins and tents of Winter Quarters. No visions of sugarplums, no bulging socks lining the hearth. But there was love, fellowship and the quiet peace of religious faith.

In Eliza R. Snow's diary, she records: "th. [December] 24th The day delightful—Sis. Green sent for me—spent the evening very interestingly with sis. Chase, Sessions & Markham.

"fr. 25th [Christmas Day] Spent the afternoon at br. Wooley's with the same com. As yesterday."

Maureen Ursenbach Beecher recounts the sisterhood that existed during that Christmas season between Eliza R. Snow and the other plural wives of the increasingly busy Brigham Young: "Christmas 1846 brought Eliza a joyous homecoming with her sister wives in Brigham Young's family as they waited out the winter halfway to

Zion. With 'the girls,' a euphemism for the plural wives, Eliza found not only a community of caring, but the means and occasion to summon evidences of divine approval. Exercising together the pentecostal gifts became a daily practice for many of the women at Winter Quarters."¹

Mary Haskin Parker Richards, who patiently endured the two years of her husband's mission to Scotland, was of a practical bent that first Christmas in Winter Quarters. In her journal she wrote: "Friday 25th. A beautifull day. In the morn went home an[d] gathered together a large washing of clothes and returned to Jane's to spend Christmas over the washtubs. Was washing with all my might til dark. Then put my cloth[e]s in til morning. Eve went with Jane to Bro Phineas Youngs to see about getting some flower. On our return, called on Maria, & spent about 2 hours with them. Ate supper with her &c. Had a pleasant little visit and returned home. Spent the Night with Jane."²



While many religions of the day shunned dancing as a wicked practice, a group of the

With the amount of sickness in the city, there is little wonder that midwife Patty Bartlett Sessions would carefully tuck one of her famous home remedies within the pages of her journal: “for bowel complaint take tea one spoonful of rubarb one forth corbnet soda one table spoonful brandy one tea spoonful peppermint essence half tea cup ful warm water take a table spoonful once an hour untill it operates.”⁹

Bartlett would “put to bed” the prospective mothers of Winter Quarters, carefully noting their husband’s names and the usual \$2 fee. On March 3, 1846, Patty recorded a birth to Brother Ezra Benson, who thriffully paid in installments: \$1, 75 cents and 25 cents. Benson’s plural wife, Alline, was also expecting. On May 1, Patty’s journal read: “Brother Benson came over last night again. I went, found Alline sick. I came home, got some medicine, went back and stayed all night. At nine o’clock a.m. she had a son, William.”¹⁰

Brigham Young’s nephew, John Ray Young, was a child of 10 at Winter Quarters. He later wrote of it: “Our house was near to the burying ground, and I can recall the small, mournful trains that so often passed our door. I remember how poor and shameful our habitual diet was...and the scurvy was making such inroads among us that it looked as if all might be sleeping on the hill before spring.”¹¹

While the women sewed, cared for the sick and wove baskets of the river willows, the men were busy building a mill on the river. On Sept. 22, 1846, an \$800 mill that would grind one barrel of flour per hour was launched. The site was Turkey Creek, close to the head of Main Street. Archibald Gardner signed a contract for hewn timber for the mill at \$4.75 per hundred (the remodeled mill is the only building from Winter Quarters that still exists). The mill-building experience seemed to have been an apprenticeship for

On Sept. 22,

1846, an \$800

mill that would

grind one barrel of

flour per hour was

launched.



the mills Gardner would later build to support his many wives, the most famous of which today is at Gardner Village in West Jordan in the Salt Lake Valley.

While the Mormons called themselves “saints,” the pioneers at Winter Quarters were as human as any people trying to live the laws of God. Captain of the guard Hosea Stout found two young men guilty of adultery and gave them 18 lashes. Eliza R. Snow indignantly recorded in her journal in Sept. of 1846: “I was taken sick on the last day of Aug. of a fever, which run nearly 40 days and terminated in the chills & fever. During this time, while suffering much in body, & lying as it were at the gate of death; with family discord, which I think proper to call hell, reigning all around me...a conversation took place between Col. M. & his wife of a most disgraceful nature; and the loud & fervent tones in which it was uttered must have made it quite public thro’out the Camp. Revenge and retaliation seemed the ruling spirits of each, & the pow’rs of darkness seem’d holding a jubilee around us.”¹²

The trials of polygamy led Patty Bartlett Sessions to quietly record sorrow along with the roster of births. In his 1986 book, *Winter Quarters*, Conrey Bryson writes: “Comparatively late in life, Patty’s husband had decided to observe the principle of plural marriage and had taken to wife a much younger woman than Patty; her name was Rosilla Cowen. In accordance with church policy, he had done so with Patty’s consent. There is every indication that she welcomed Rosilla when she arrived with Peregrine [Patty’s son] and his family on June 22, 1846. But there were troubles ahead... On July 11 Patty recorded: ‘I eat my breakfast, but I am so full of grief there is no room for food, and I threw it up.’ On the next day: ‘I feel some better. He has promised to treat me well.’”

community’s elders called “Silver Grays” planned dances at the Winter Quarters Council House. One such gathering was held on Christmas, with members of the Quorum of the Twelve Apostles and other leaders invited to attend. As recorded in his manuscript history, Brigham Young added his approval to the holiday celebration: “Nothing will infringe more upon the traditions of some men than to dance. Infidels dance, also the wicked, the vain, foolish, giddy and those that know not God. There is no harm in dancing. The Lord said he wanted his saints to praise Him in all things. It was enjoined on Miriam and the daughters of Israel to dance and celebrate the name of the Almighty, and to praise him on the destruction of Pharaoh and his host.

“For some weeks past I could not wake up at any time of the night but I would hear the axe at work. Some were building for the destitute and the widow; and now my feelings are, dance all night if you desire to do so, for there is no harm in it. The prayer of the wicked is an abomination in the sight of God, but it is not a sin for a saint to pray; where there is no evil intended, there is no sin. I enjoin upon the Bishops that they gather the widow, the poor and the fatherless together and remember them in the festivities of Israel.

“Patriarch John Smith made some comforting remarks and exhorted the brethren and sisters to dance, sing and enjoy themselves the best way they could. The center of the floor was then cleared for the dance when the Silver Grays and spectacled dames enjoyed themselves in the dance; it was indeed an interesting and novel sight, to behold the old men and women, some nearly a hundred years old, dancing like ancient Israel.”³

And so it is recorded that besides doing the wash and visiting with loved ones, there was indeed a Christmas celebration. From Helen Mar Whitney’s journal of New Year’s Eve, 1846: “This evening, Brother Kimball again gave up his room for the purpose of dancing. Brigham and some of his family were present, besides a numerous assembly of brothers and sisters. This evening, like the Christmas one, passed off finely under the direction of Orrin Porter Rockwell, and every one departed to their homes about one o’clock a.m., apparently well pleased and gratified with our scene of festivity.”⁴

1. The Personal Writings of Eliza Roxcy Snow, edited by Maureen Ursenbach Beecher, SLC: U of U Press, 1995, p. 111 2. Kenneth W. Godfrey, Audrey M. Godfrey and Jill Mulvay Derr, *Women’s Voices*, SLC: Deseret Book, 1982 3. Conrey Bryson, *Winter Quarters*, SLC: Deseret Book, 1986, p. 86 4. *Ibid.*, p. 85





Rosilla finally became so abusive to Patty that husband David hauled Rosilla's things to the river and she eventually went back to Nauvoo.¹³

Mary Haskin Parker Richards would spend two years at Winter Quarters while her husband Samuel served a mission to Scotland. On Dec. 20, 1846, she wrote in her journal about the blistering Brother Brigham gave the Saints: "In the morn got breakfast, washed the dishes, swept the Tent, washed me, changed my dress and sat down & commenced to write a [s]crap to put in my letter. In about ten minutes after the Temple Bell rung for meeting, got ready & went. Bro Brigham preached a sermon that I think will be long remembered by all who heard it. He began by speaking of several Evils existing in the Camp, such as, swearing, stealing, evil speaking, &c. Said if they did not repent & leave of[f] their Evil doings, The door of kn[o]wledge should be shut up against them, and they should be wasted by sickness, by Pestilance, and the Sword, and those who were found righteous among them, should be taken out of their midst, and they should perish with their dead. Said many [things] that were interesting."¹⁴

In this refuge from the storms of persecution, joy was waiting to be discovered by those with a will to find it. In a letter to her sister, pioneer Ursulia Hascall fairly rhapsodized her arrival at Winter Quarters: "I feel as if I narrowly escaped from Babylon with a mighty effort...there is no end to them black walnuts in abundance hundreds of bushels of grapes orchards of wild plumbs, fifty bushels in a place, you never saw anything better [to] make pies and preserves."¹⁵

The ever-positive Mary Haskin Parker Richards wrote to her missionary husband: "The place where we have settled for winter quarters is one of the most beautiful flatts I ever see. it is about one mile square, the East side borders on the Mo River and most of the North & South. the West side is bounded with a ridge or bluff, from the top of which it decends graduley to the River...the scene is quite Romantic."¹⁶

The sounds of music rang through the Camp of Israel with William Pitt's band. William Clayton treasured his time playing with the band while he worried about his pregnant wife, Diantha, who was still in Nauvoo. His journal records this account for April 15, 1846: "This morning Ellen Kimball came to me and wished me much joy. She said Diantha has a son. I told her I was afraid it was not so, but she said Brother Pond has received a letter. I went over to Pond's and he read that she had a fine boy on the 30th ult., but she was very sick with ague and mumps. Truly I feel to rejoice at this intelligence, but feel sorry to hear of her sickness... In the evening, the band played and after we dismissed, the following persons retired in my tent

His view of the

river, with the

burning cabin in

its lower right-hand



corner and two

wagons pulling out

upper left, thus

commemorates

symbolically

the end of one

chapter of the

Mormon story

to have a social christening, viz., William Pitt, Hutchinson, Smithies, Kay, Egan, Duzett, Redding, William Cahoon, James Clayton and Charles A. Terry and myself. We had a very pleasant time playing and singing until about twelve o'clock. We named him William Adrian Benoni Clayton... This morning, I composed a new song, 'All is Well.' I feel to thank my Heavenly Father for my boy, and pray that he will spare and preserve his life and that of his mother and so order that we may soon meet again."¹⁷

The pioneers quickly embraced Clayton's profound lyrics, enthusiastically singing about how "we'll make the air with music ring, shout praises to our God and King." No matter the discouragements or the losses, Clayton's soon-to-be-famous song reflected the joy to be found in singing and dancing. The pioneers would literally dance their way across the plains.

As one wagon train and then another loaded up and set off for the valley of the Great Salt Lake, Winter Quarters continued for a short time its role of refuge, gathering place and trailhead. In 1853, young Frederick Hawkins Piercy, an artist from Portsmouth, England, arrived at the desolate site of Winter Quarters on his way to Zion. Though relatives of his had joined the LDS Church, he was not Mormon and his Route from Liverpool to Great Salt Lake Valley, printed in 1855, objectively sketched a pictorial history of the trek. Stegner records how Piercy toured Council Bluffs and then "he crossed to visit Winter Quarters and found that someone had just set fire to the last house remaining there. His view of the river, with the burning cabin in its lower right-hand corner and two wagons pulling out upper left, thus commemorates symbolically the end of one chapter of the Mormon story."¹⁸ ▼

Karen Boren is a staff writer for the *Deseret News* in Salt Lake City.

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12. *The Personal Writings of Eliza Roxcy Snow*, edited by Maureen Ursenbach Beecher, Salt Lake City: University of Utah Press, 1995, p. 144
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14. *Women's Voices*, p. 170-171
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16. *Church News*, p. 13
17. *Winter Quarters*, p. 77
18. *The Gathering of Zion*, p. 217



A Marriage of Style

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Let us help plan your perfect wedding. Join us for our annual bridal event for couples getting married in 1997. Presented in conjunction with Modern Bride magazine, this event features entertaining presentations and demonstrations on how to determine your lifestyle and how to register accordingly. Plus, enter FREE giveaways throughout the store! And at 1:30 p.m., join us for our Bridal and Trousseau Fashion Show, featuring the latest spring looks for the bride and groom and attire for the wedding party.

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ZCMI





Pioneer Toys

Freinds Made of Rags and Wood



SINCE ANCIENT TIMES, toys have played an important part in the life and development of children.

In ancient Egypt, children enjoyed balls, pull-toys and toy animals. Children of ancient Greece and Rome had fun with boats, carts, hobbyhorses, hoops and kites. Tops probably developed hundreds of years ago in China or Japan. During the Middle Ages in Europe, the most popular toys included puppets and rattles. Always, some children have invented many of their own toys by imitating the work and following the interests of adults.

It was no different for pioneer children, who not only “sang as they walked and walked and walked and walked”—they also played.

“She wasn’t much to look at, just a few rags loosely stitched together,” Elizabeth Connor wrote of her rag doll, named, appropriately, Lizzie. “But she was real to me. I talked to her, and sometimes it seemed to me that she talked to me. We laughed together. We cried together. We made the trek together. She was my playmate, my best friend, and I was happier because she was there.”





"She wasn't much to look at, just a few rags loosely stitched together," Elizabeth Connor wrote of her rag doll, named, appropriately, Lizzie. "But she was real to me. I talked to her, and sometimes it seemed to me that she talked to me. We laughed together. We cried together. We made the trek together. She was my playmate, my best friend, and I was happier because she was there."

William Wright didn't think of his hand-carved wooden flute as his best friend, but playing it was his favorite pastime as he made his way across Iowa with his family in 1849. That's why it was so upsetting when he awakened one morning to find his flute missing. "I searched everywhere for the flute, but I couldn't find it," he wrote in his life history. "When my brother, John, suggested that someone might have thrown it on the morning cooking fire, I cried. I pled with my father to make another one for me, but he could never manage to find the time."

It wasn't until years later that it occurred to William that the disappearance of the flute might have had something to do with his total lack of native musical ability. "Maybe someone in the Company was tired of hearing 'Waiting For The Reapers' over and over again," William wondered, adding: "It was the only song I knew, but I played it with spirit and energy."

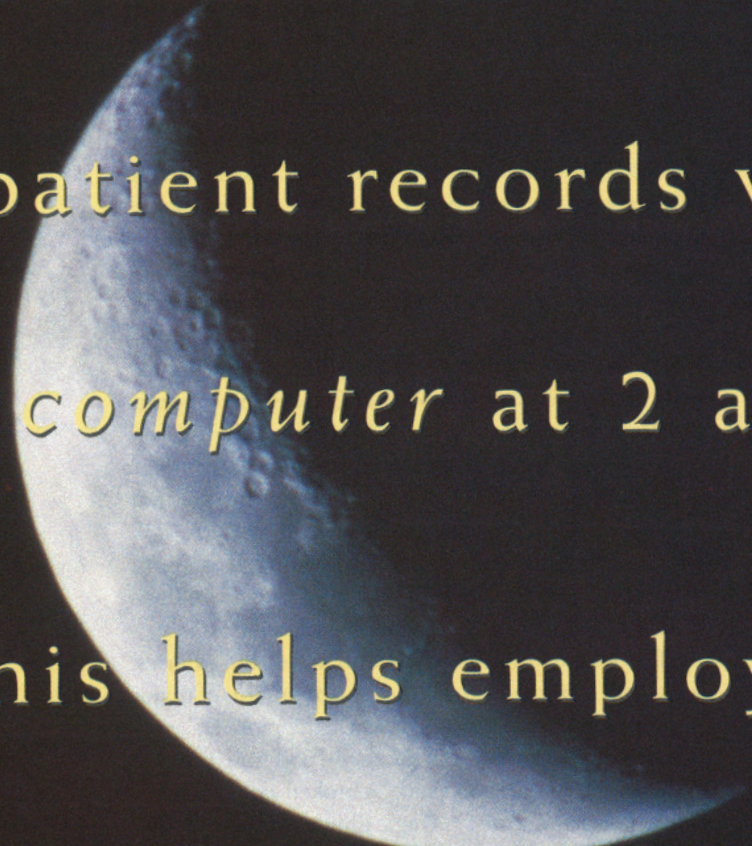
Most pioneer toys had at least two things in common: they were small, and they were hand-made. Size was an important factor, because there wasn't room in the back of a wagon or handcart to carry something big and bulky. And the home-made nature of most toys gave each a unique appearance and design. Some toys were strictly utilitarian, and could only be identified by those who made them and those who played with them. Other toys were so intricately designed and created, they were almost works of art. B.H. Roberts confessed of having so much admiration, as a child, for one particularly handsome, hand-carved toy buffalo, "to this day I sometimes wonder about my standing in heaven, so great was my jealousy and covetousness."

On the trail, a toy didn't even have to be a toy to be important to pioneer children. One company leader wrote in his journal about breaking up a bit of commotion between two boys who were fighting over a sturdy stick. One claimed it was his rifle, while the other said it was his hobby horse. "To me, it looked like a stick," said the captain, "so I broke it in half and gave a piece to each boy to use as his own imagination saw fit."

And that was the key ingredient for almost all pioneer toys. With a little bit of imagination, a stick could be a gun or a horse, depending on the creativity of the youngster who held the stick in his hands. A piece of wood could be a toy animal, a little flour mixed with water could be modeling clay.

And a few rags could be a doll. A confidante. A friend. A toy. ▼





Doctors can *access*
patient records via
a *computer* at 2 a.m.
This helps employers
sleep at night.

All health care providers have systems in place in an effort to offer better care. Yet, the people of Intermountain Health Care saw an opportunity for a new kind of system. A computer database, which is updated at a patient's bedside. With all the information doctors and specialists may need, right at their fingertips, 24 hours a day. This system not only improves the care our patients receive, it's saving over \$5 million annually. It illustrates how the people of IHC come together to find ways to increase health care quality, while lowering costs. Employers, in particular, find a result like increased quality at less cost quite comforting. And it's an example of how doctors, hospitals and health plans are working together for you.



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Faith

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Prepares a

Full Year of

Sesquicentennial

Observances

Throughout 1996 we have enjoyed a great centennial celebration of statehood in Utah that has given our citizens an opportunity to reflect upon the important accomplishments of the past 100 years. In 1997, we will celebrate the 150th anniversary of the arrival of the Mormon pioneers in the Salt Lake Valley. During the sesquicentennial year, attention will be focused on the pioneer trek from Nauvoo to the Salt Lake Valley.

The vast majority of the Utah pioneers got their first glimpse of the sagebrushy, sego-lily and salt-flat desert landscape of the great Salt Lake Valley on foot. Some even arrived barefoot after having suffered extreme hardships in traversing more than 1,300 miles of prairie, desert and mountain wilderness. Before the railroad reached the Utah Territory in 1869, approximately 70,000 pioneers, 9,600 wagons and 650 hand-carts made the trek from Winter Quarters in present-day Iowa and Nebraska to the Salt Lake Valley.¹ Each pioneer who walked from the Mississippi River to the Great Salt Lake took millions of steps to traverse that distance. Under favorable circumstances, the trek took a little more than three months. Traveling 15 miles in a day was considered to be a good day. In total, billions of footsteps of faith were taken by our pioneers.

The exodus from Nauvoo and across the prairies, rivers and mountains to Utah was a migration of major proportions. Traveling across Iowa, the pioneers' worries centered on food and forage, wood and fire and ceaseless snow, rain and mud. "A broken axle or a missing ox became a crisis."² Tragic illness overcame many who were wet, chilled, weak and malnourished.

The 265-mile trek from Nauvoo to Winter Quarters took 131 days. By comparison, the trek from Winter Quarters to the Salt Lake Valley, which was about four times the distance—approximately 1,032 miles—took only 111 days.³

It was an extraordinary journey made by extraordinary people who were driven by faith, courage and incredible determination. Jens Neilson, an LDS convert from Denmark, was a member of the Willie hand-cart company. In Iowa he wrote that he had let all of his money go to the church except enough to buy a hand-cart and stock it with 15 pounds of belongings per person. Jens wrote: "Obedience is better than sacrifice."

In

By Elder M. Russell Ballard

Council of the Twelve Apostles

The Church of

Jesus Christ

of Latter-day Saints

Every

Footstep



E.C.H.C.
1890.

The people for whom Jens was responsible were himself, his wife Elsie, their 6-year-old son Neils and a 9-year-old girl, Bodil Mortensen, whom Jens offered to escort to Utah. On the plains of Iowa, a Rocky Mountain blizzard pushed temperatures below zero. The Neilsons had consumed their last pound of flour days before, but somehow they made it over the treacherous Rocky Ridge, urged on by their indomitable courage and unconquerable faith. Tragically, 13 members of the company died at Rock Creek and were buried in shallow, snow-covered graves—among them Neils and Bodil. President Gordon B. Hinckley describes this portion of the trail as “a trail of tragedy, a trail of faith, a trail of devotion, a trail of consecration, even the consecration of life itself.”⁴

Jens arrived at Rock Creek, 11 miles beyond Rocky Ridge, with both feet frozen. He was unable to walk another step and pleaded with Elsie: “Leave me by the trail in the snow to die, and you go ahead and try to keep up with the company and save your life.” Elsie, with her unfaltering pioneer courage, replied: “Ride, I can't leave you; I can pull the cart.”⁵

Such was the strength and faith of these remarkable Utah pioneers.

I share the feelings of former LDS Church President Heber J. Grant, who said, “I can never think of [the Utah pioneers] but I am full of admiration and gratitude, and utter a prayer to the Lord to help me, as one of the descendants of that noble band, to be loyal, to be true, to be faithful as they were!”⁷

As chairman of the LDS Church's Sesquicentennial Committee, I invite you all to join with us and begin now to prepare for a spiritual journey during 1997 by walking in the footsteps of our beloved pioneers. In fact, that is our theme: “Faith in Every Footstep.” You will see and hear that theme addressed in both of 1997's LDS General Conferences, including a special video presentation during the April General Conference. It will also be observed during a tour of nine Utah cities by the Mormon Tabernacle

*It was an
extraordinary journey*

made by



extraordinary people

who were driven

by faith,

courage and incredible

determination.

Choir April 18-July 12, the Pioneer Sesquicentennial Concert on Temple Square May 3 and during the Sesquicentennial Spectacular in Provo's Cougar Stadium July 24 and 25, featuring the Tabernacle Choir, the Mormon Youth Symphony and Chorus and a cast of thousands.

Other Church-sponsored Sesquicentennial observances in 1997 will include:

June-August: “Barefoot to Zion,” a sesquicentennial musical drama at Promised Valley Playhouse;

July 19: Worldwide Pioneer Heritage Service Day, with local church units encouraged to contribute 150

hours of community service in commemoration of the 150th anniversary of the pioneer trek;

July 22: Pioneer company arrival celebration at This is the Place State Park featuring the Mormon Youth Symphony and Chorus;

July 26: Dedication of the Ensign Peak Memorial Garden;

There will also be a number of memorable events and sesquicentennial observations sponsored by other groups. From April 10 to July

22, for example, several private organizations will sponsor a variety of authentic re-enactments of the pioneer trek from Omaha, Neb., to Salt Lake City. Beginning in July, the Smithsonian Institution in Washington, D.C., will present a special exhibit on the LDS Church and the trek West. On July 26, the Public Broadcasting Service (PBS) will present “Trail of Hope,” a documentary on the Mormon pioneers. And you probably already know that your own organization, the Sons of Utah Pioneers, will sponsor a bus re-enactment of the pioneer trek from Nauvoo to Salt Lake City July 12-22.

Through all of this celebrating, we must be sure that the legacy of faith received from our pioneer forebears is never faith lost. Let their heroic lives touch our hearts, and especially the hearts of our youth, so that their marvelous example will blaze brightly before us, lighting our way through the difficult trails we encounter on our own perilous journeys through life. ▼

‘The Spirit Of Pioneering’

For some Utahns, the Pioneer Sesquicentennial is a private party to which they are not invited.

“There are those, I'm afraid, who feel this is exclusively an LDS celebration,” said Rhonda B. Greenwood of the Utah Pioneer Sesquicentennial Celebration Coordinating Council. “And while it's true that the celebration is centered around the arrival of the Mormon pioneers in Utah, it is also a good time to celebrate the other pioneers who have all made unique contributions to the quality of life we enjoy here.”

With the theme “The Spirit of Pioneering,” the

Coordinating Council is involved in a number of state-wide efforts to honor Utah pioneers from every group and area. Those efforts include: the compilation of a listing of “97 Ways to Celebrate in '97,” production of a “Utah Pioneer Sesquicentennial Education Handbook,” filled with ideas for students and teachers to study and celebrate the spirit of pioneering; celebration of a Statewide Day of Reflection on the “Spirit of Pioneering” and What it Means to Utah's Future in February.

Throughout all of the celebrations, the Coordinating Council hopes to bridge any gap that

might exist between those who are focusing on the Mormon pioneers of 1847 and those who are descended from pioneers of other faiths and backgrounds, as well as those who are Utah pioneers in their own right.

“We view the sesquicentennial celebration in a very broad sense,” Greenwood said. “It's not a banquet, where everyone eats from the same menu. It's more like a pot luck dinner, and we're inviting everyone to bring something to the table. Everyone can observe the sesquicentennial in a way that is meaningful to them.”

For more information on state sesquicentennial celebrations, please contact the Utah Pioneer Sesquicentennial Celebration Coordinating Council at 300 Rio Grande, Salt Lake City, Utah 84101-1182, or call them at (801) 533-3597.

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On Oct. 2, 1856, Thomas Davis Giles arrived in the valley of the Great Salt Lake with two realities: a disability and a love for music.

Over the course of a long and productive lifetime, the one canceled out the other. ¶ Blinded in a coal mining accident in his native Wales in

July 1848, Giles continued to live a useful life, contributing to the pleasure of others with his musical ability. He became known throughout

The Blind Harpist

Utah Territory as “the Blind Harpist,” and he was greatly in demand for church and community performances. ¶ Giles joined The Church

Pioneering Despite Disability

of Jesus Christ of Latter-day Saints in 1844, along with about 2,000 other Welch converts. Four years after his conversion, he was present

in a meeting during which it was prophesied that some unfortunate event would occur in their little branch. The group assumed that the mis-

by Twila Van Leer

fortune would come in the form of persecution, possibly even mob violence. The local missionaries took precautions, refusing to travel singly.



On July 26, 1848, the expected calamity struck, but only Giles felt its full impact. Working as a miner, he was struck by a large slab of falling coal. The coal opened a nine-inch gash in his head. A doctor called to minister to his medical needs predicted that he would not live through the day. But news of the accident reached two Mormon elders in the area and they hurried to his bedside to administer to him. He was promised that he would recover from the injury and do much good in the church, even though he might suffer permanent blindness.

The blessing was literally fulfilled. Despite his disability, Giles soon was traveling throughout southern Wales again, sharing the gospel with others. A guide helped him in his travels.

Like many early Mormon converts, Giles wanted to heed the call to gather to Utah to help build Zion. He left Wales in 1856, taking with him a gift from his Welsh friends: a harp that they hoped would provide him consolation in his handicapped condition. The instrument became not only a source of personal joy, but a means of livelihood in his new homeland. Over the years, his music made him a welcome guest among congregations throughout Utah Territory.

Having realized their dream of emigrating, the Giles family sailed to Boston aboard the Samuel Curling. They then made the overland journey to join the Edward Bunker Handcart Company, which was composed almost exclusively of Welsh converts.

Being sightless did not provide Giles with an excuse from the labors of the trek. He pulled his own handcart, loaded with his worldly goods—with the exception of the one he had come to value most: his harp. Strict weight guidelines allowed only 17 pounds of personal belongings for each person sharing a handcart, so the harp had to be left behind temporarily.

The trail held several severe losses for this Welsh family. First a toddler daughter, Maria, died, then his beloved wife, Margaret and another daughter, Elizabeth. When he buried Margaret, Giles left a small piece of her shawl sticking out of the shallow grave, a flag to friends following on the trail to let them know of her death. One of those who spotted the scrap of shawl was a longtime family friend, Hannah Evans, who eventually became Giles' second wife.

Giles suffered another emotional jolt when his sons, Joseph and Hyrum, were assigned to another company because it was felt he could not care for them in his impaired condition. With a partner, Alfred Reese, he continued the bone-wrenching trip across the prairies and into the mountains.

By the time they reached Fort Bridger, Wyoming, the blind man appeared near death. The company could not delay because of the lateness of the season and the threat of snow, but two men were assigned to

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shawl was a*



*longtime family
friend, Hannah
Evans, who
eventually
became Giles'
second wife.*

stay with him with the expectation that he would die soon and they could bury him at Fort Bridger.

Giles, however, had heard that his old friend, Elder Parley P. Pratt, was going to be passing through Fort Bridger on his way back east to fill a mission. The Welshman determined to cling to life until Elder Pratt arrived, and he did. The apostle blessed him that he would continue to live a long and useful life. He recovered and did, in fact, bless the lives of many with his music.

His sons also faced enormous challenges during that autumn trek, which became a disaster for some of the handcart companies. Assigned to the Martin Company, they shared in the group's hardships as snow and cold caught them, causing death and misery.

Giles was eventually able to rejoin his own company, which arrived in the valley Oct. 2, 1856. He was reunited with his sons shortly afterward and eventually married Hannah Evans. Another son, Henry, was born of their union.

The Giles family became an anchor for new Welsh families arriving in Zion. As wagon trains arrived, they were among the first to greet newcomers, and they helped many of them set up housekeeping in their territorial homes.

Giles found a great friend and admirer in President Brigham Young. The LDS Church leader admired the Welshman's determination to serve others despite his disability. Until Giles' harp could be sent to Utah, President Young loaned him one of his own family's instruments. He also sponsored opportunities for Giles to perform for many pioneer groups.

In time, the immigrant was in great demand for church and civic performances. He appeared in the old Social Hall and later, the Salt Lake Theater, and in countless local settings. Later, his sons became part of a family musical group.

Giles' musical talents were passed on to his sons. In 1886, Henry received a call to organize the music department of Brigham Young Academy in Provo. In that city, he headed music programs for the local stake and the community's schools.

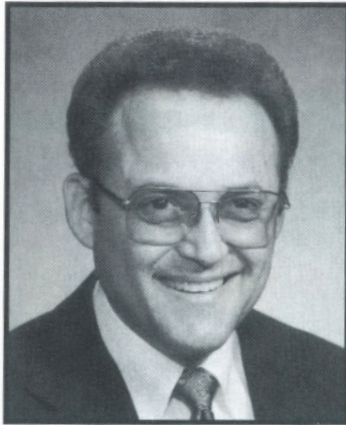
Thomas Davis Giles died Nov. 2, 1895, in Provo, just months before Utah was welcomed into the nation of its 45th state. His harp was on exhibit in the state capitol for some time, until it became part of the Daughters of Utah Pioneers collection. It is displayed in the DUP Memorial Building, a reminder of the triumphs of a man who refused to let a disability keep him from pioneering. ▼

Twila Van Leer is a reporter for the Deseret News

Sources for this article included The LDS Biographical Encyclopedia, Vol. VII, reprinted in 1971; Western Epics, Salt Lake City; Hearthrobs of the West, compiled by Kate B. Carter, Daughters of Utah Pioneers, Salt Lake City; and family records on file with the LDS Church Historical Department.

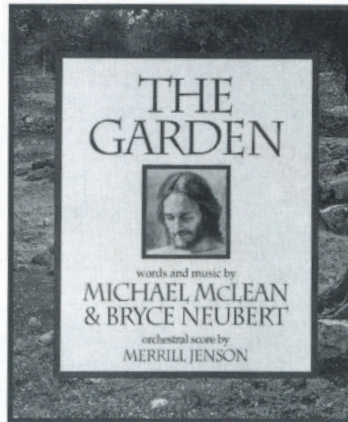
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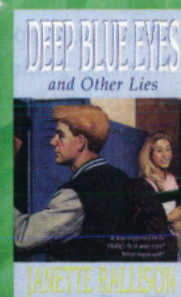
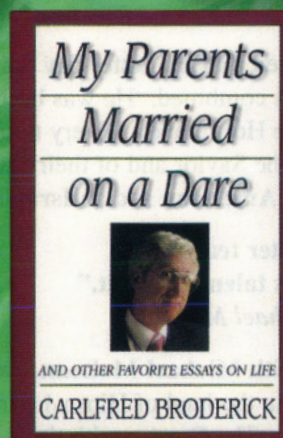
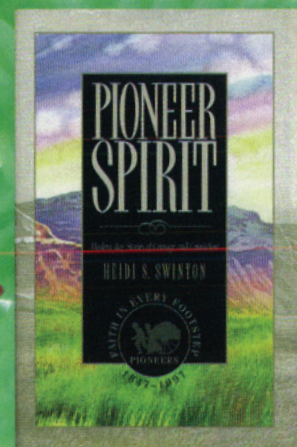
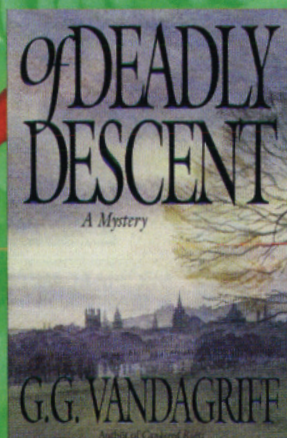
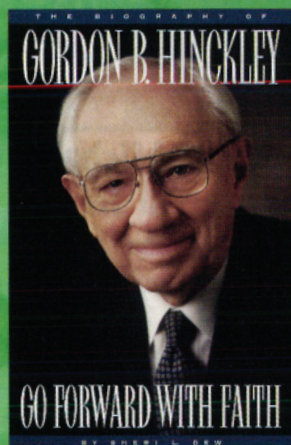
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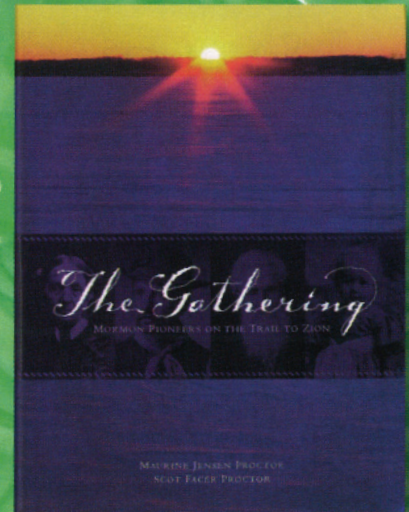
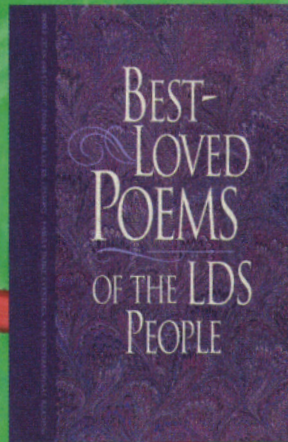
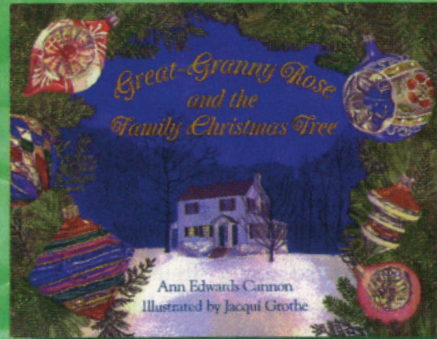
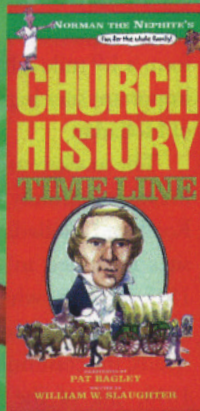
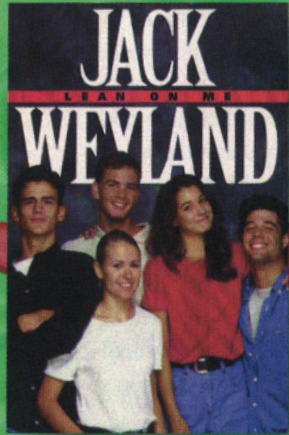
My Parents Married on a Dare and Other Favorite Essays on Life. In good humor, Carl Fred Broderick, professional sociologist and family and marriage counselor, celebrates the pleasure to be found in loving relationships, the joy of the gospel, and the laughter that can serve as leaven in our lives. \$14.95

Pioneer Spirit. Heidi S. Swinton gathers stories from around the world of modern-day pioneers—the first in a family to join the Church; the faithful who trudge through insurmountable odds; the individuals who forsake the world to build Zion. \$16.95

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The Gathering: Mormon Pioneers on the Trail to Zion. By Maurine and Scot Proctor. Chock-full of historical insight and more than 150 full-color photographs, this is the story of the Mormon pioneers told in magnificent color and in words from their journals. \$49.95

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Pioneer Trek, High Tech Explored During National Encampment

From the first yodel of world class yodelers Kerry and Emilie Christensen at the opening dinner to the touching and inspiring remarks of Karen Huntsman during the annual President's Banquet, the 1996 National Encampment of the Sons of Utah Pioneers was a fun and fascinating mix of periods, cultures, styles and experiences.

Hosted by the Brigham Young Chapter and headquartered on campus at Utah Valley State College in Orem, the mid-September Encampment focused attention on the pioneering history, present and future of Utah County. Tours for the three-day Encampment gave trekkers an opportunity to see and explore historic Lehi, including wagon train stops and pony express way stations, as well as the present and future of candy and steelmaking at the Peppermint Place and Geneva Steel, respectively.

In addition to touring scenic Utah County, Encampment attendees enjoyed presentations from several outstanding speakers and entertainers. Narine Sarkisian told about her life as an LDS convert from Armenia. Folklore archivist Kristi A. Bell made an interesting presentation called, "That's the Way Grandma Tells It: Pioneer Legends." And Mrs. Huntsman shared some enthralling excerpts from family personal histories dating back to the 1600s. She also spoke about her life with her husband, well-known businessman and philanthropist Jon M. Huntsman. She told stories about events and practices that molded their character and helped develop traits of responsibility. Mrs. Huntsman also discussed the Jon M. Huntsman Cancer Research Center at the University of Utah, and the feeling of urgency that exists there.

During the Encampment's business meeting, the winners of national SUP elections were announced. Karlo Mustonen was elected president-elect of the national organization. He will serve as president in 1998. David Ostler was elected to the National Finance Advisory Council. Those who were elected area vice president included: Richard Moyle *Utah Weber Area*, David Parrish *Utah Davis/North Salt Lake Area*, Robert Graham *Salt Lake Southeast Area*, Robert Blakely *Salt Lake Southwest Area*, Max Robinson *Utah South Provo Area*, Clarence Foy *Utah Southwest Area*, Thayne Smith *Utah Southeast Area*, Francis Day *Arizona North Area*, Charles Crismon *Arizona Central Area* and Don Watts *California North Area*.

Trekking Through Historic Holladay

Are you looking for more chapter trek ideas? Fourteen new historically related markers have been placed amidst the businesses and residences of the east-central Salt Lake Valley community of Holladay. The markers are linked together in an integrated whole to form a 1.9 mile self-guided historical walk to important sites highlighting the first 50 years of Holladay.

The markers are located primarily on two major community streets, Murray-Holladay Road and Holladay Boulevard. Among the sites identified in the tour are: Holladay's 1847 dugouts, where the community's pioneer residents lived; the first 1848 homesteads; the community's cemetery, opened in 1848; site of the first church and school buildings; the tithing yard; David Brinton's blacksmith shop; the first general store.

"The chief purpose for doing the project was a desire to establish within the community a deeper appreciation and awareness of its fascinating and impressive past," said Jay M. Todd, a Holladay resident who oversaw the project for the community council. "Hopefully, coming generations will bond even more with that identity."

The tour is outlined in Todd's *A Historical Walking Tour of Holladay*, which can be obtained through the community council. For more information on the tour, please call (801) 277-7002.

JORDAN RIVER TEMPLE CHAPTER

Honoring Tomorrow's Pioneers

Heather Hansen, a senior at West Jordan High School, has been awarded a \$1,000 "Tomorrow's Pioneer" scholarship by the Jordan River Temple SUP Chapter. The chapter also awarded \$500 scholarships to Dinah Felix, a senior at West Jordan High School, and Jana White, a senior at Copper Hills High School.

All three scholarship winners have exhibited the pioneering spirit by overcoming significant hardships in their lives while maintaining high scholastic achievement. Heather, for example, has struggled to overcome anorexia nervosa while maintaining a 3.6 grade point average. All three winners have contributed to the success of their school, community, friends and family. Congratulations, "Tomorrow's Pioneers"!

Chapter Eternal

Herman Anderson Cedar City, Utah	Dale E. Hardy Tooele, Utah
Keith H. Anderson Logan, Utah	Lynn N. Murdock Salt Lake City, Utah
Fred Alvin Bingham Honeyville, Utah	Antone Nisson St. George, Utah
Kenneth D. Brown, Tooele, Utah	Roscoe T. Pixton, Salt Lake City, Utah
Junius W. Gibbons Mesa, Arizona	Fred Reese St. George, Utah

OLYMPUS HILLS CHAPTER

Touring the "City of Zion"

Members of the Olympus Hills Chapter joined with the Brigham Young University Alumni Association, under the direction of Dr. Lamar Berrett, retired professor of Church history, for a very informative day entitled "The City of Zion Tour."

Chapter members boarded Old Salty, an open air trolley bus, at 8 a.m. sharp and began touring Salt Lake City, identifying many of the historic spots. Dr. Berrett pointed out where many pioneer leaders lived, as well as the location of many of the businesses that had an impact on pioneer history.

A visit to the Old Fort in Pioneer Park was particularly memorable. The Old Fort has remained much the same as it was in the days of the pioneers. Those who entered the valley 150 years ago would stay at the fort looking for relatives and friends who would help them get started in the new life in Zion.

After lunch at the Lion House, chapter members visited the Beehive House and then walked up the hill to the graves of Brigham Young and Heber C. Kimball. The trek ended on Temple Square after a full and pleasant day. *Submitted by George Foster*

TWIN PEAKS CHAPTER

A Date With Royalty

Members of the Twin Peaks Chapter were introduced to members of the Days of '47 Royal Court during a chapter dinner-meeting in July. Queen Leslie Monroe and her attendants, Melissa Brown and Emily Probst, not only captivated chapter members with their wholesome beauty and charm but also with their talents.

Emily, a 1996 graduate of Orem High School and a descendant of Swiss LDS converts, entertained with a Swiss yodeling song. Lindon, Utah, native Melissa placed first in a recent college piano solo competition, and her performance of Chopin's "Fantasie-Impromptu in C-Sharp Minor" clearly showed why. And Queen Leslie read her original essay, "Dear Utah: A Love Letter of Gratitude for What This State Has Given Me," a perceptive reflection of what has led up to the state's Centennial celebration. *From the Twin Peaks Chapter Newsletter*

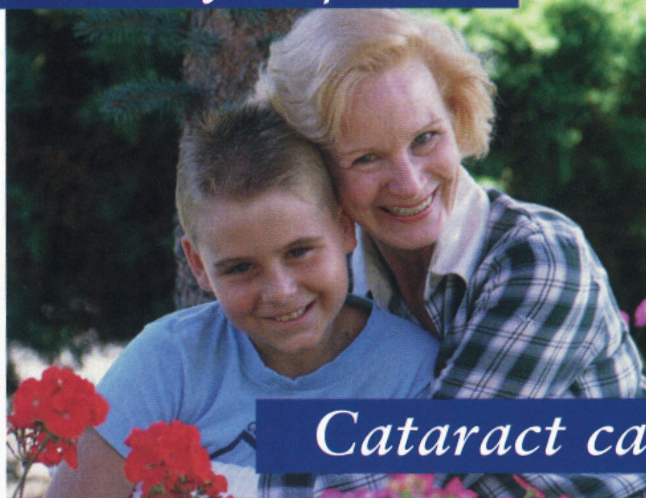
New Members

Vern L. Ashcroft (TF)
Lynn M. Barrow (ER)
Nathan Smith Busch (SL)
Orland Call (AL)
Ray Sanders Hambleton (GL)
Lee Heider (AL)
Kevin L. Humphrey (GL)

David N. Lawrence Sr. (AL)
Mark K. Mathewson (CR)
Wayne R. Moyle (AL)
Milton Dale Nelson (GL)
Richard H. Parsons (SC)
David Mark Perry (TF)
F. Lee Shafer (GL)

Douglas Ralph Smith (AL)
Myron J. Stewart (AL)
Lloyd T. Stoker (AL)
Mark S. Stookey (AL)
Harold Steven Wood (AL)

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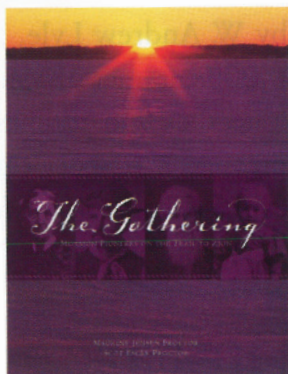
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Borrowing with a Clear Conscience



Excerpts from

The Gathering: Mormon Pioneers
on the Trail to Zion

Benjamin Brown, called to be bishop of one of the 13 wards in Winter Quarters, looked at his new stewardship with some trepidation. He wrote: "We could not put in any grain until the next spring. We began, then, more than ever, to feel the destitution of our position, for want of vegetables had brought on the scurvy, the provisions of many become exhausted, and our prospects of a fresh supply seemed rather distant... One of the wards was committed to me, and this, of course, entailed upon me the care of the poor—no trifling matter under such circumstances. It would take no small space to describe all the expedients to which I was driven in fulfillment of this duty, for the little stock I had of my own was soon gone, and still the poor had not done eating. What was to be done? I went to President Young, and very pathetically told him that all my grain was gone, and I had not the first shilling in my possession with which to get any more grain. All the consolation I got from him was some instruction to feed them well and take care they have enough to eat, and it would not do for a Saint to say he could not. So I had to scheme. I borrowed ten dollars from a sister who possessed a small store. I then crossed the Missouri River and laid the money out in meal and some meat. But when this was gone I had to borrow of someone else to pay her, and then of someone else to pay him. I borrowed until I made my debt up to fifty dollars, and no more chance of payment appeared than at the first. Who would not have been a bishop then? Fortunately, just at this juncture, the lost cattle of one who had died in my ward came into my hands, and I sold them for \$50. I paid my debt, and I was just right, and ready to commence borrowing again with a clear conscience."

**Jean
Rio Griffiths Baker**

was one of many pioneer mothers who endured the sorrow of losing a child during the journey to Utah. For her, the tragedy occurred somewhere on the Atlantic Ocean. Her journal poignantly records: "Feb. 22. At half past 5 p.m. my little Josiah breathed his last. He had sank rapidly since last Tuesday, when he practically lost his speech. I did not think his death was so near, though when witness-

ing his sufferings, I prayed that the Lord would shorten them. He has done so, and my much beloved child is in the land of the spirits awaiting the morning of Resurrection... The Captain has given me permission to retain his little body until tomorrow, when it will be committed to the deep nearly one thousand miles from land, there to remain until the word goes forth for the sea to give up its dead. Then shall I have my child again, and with those others who have gone before him, to present before the Lord, never again to be separated. I do feel this trial to be a severe one. I had hoped to be able to take all my family safely through to the city atop the mountains... Feb. 23. Sunday. The body of my dear little boy is removed to a snug little cabin under the forecastle, where the male adults of my family have watched it all night. The second mate with the assistance of Uncle Bateman have sewn up the body of the dear little fellow ready for burial. At eleven o'clock the tolling of the ship's bell told us that the time had come that the mortal part of my dear child was to be committed to the deep... But the Lord has answered my prayer in one thing—that if it was not His will to spare my boy to reach his destined land with us, that He would take him while at sea, for I would much rather leave him at sea than alone in a strange land."

**B.H.
Roberts'**

first impression as he entered the valley as a 9-year-old was a flush of embarrassment about how unkempt he looked. He later wrote: "Along the road... I saw a bright-colored, dainty, charming little girl approaching in the middle of the street... My hair stuck out in all directions; the freckles seemed deeper and more plentiful and the features less attractive than when the journey began. Shirt and trousers barely clung to my sturdy form, and my feet were black and cracked... No wonder the dainty little lady was somewhat timid in approaching me." ▼ (If you have an amusing pioneer anecdote or an interesting pioneer tale that you'd like to share, we'd love to hear from you. Please send your stories to Deseret Views, c/o The National Society of the Sons of Utah Pioneers, 3301 E. 2920 South, Salt Lake City, Utah 84109.)

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